May 27
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin." DOCTRINE AND COVENANTS 64:9.

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POSITIVE CHRISTIANITY FOR REAL CHRISTIANS

PRESIDENT ANTHONY W. IVINS

(Continued from page 311)

HE DECLARED another doctrine of great importance in that remarkable discourse, that not all who say Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of our Father who is in heaven.

Therefore He said, whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock. And the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And he who heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon sand, and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, for it was founded upon sand, and great was the fall of it.

The acceptance of these first principles of the Gospel was indispensable, but not sufficient to entitle one to be called a Christian. He must manifest his faith by accepting the ordinance of baptism, an ordinance which was administered to the Redeemer Himself by John the Baptist, an ordinance without which our Lord declared that a man cannot enter the kingdom of heaven.

Nor was baptism alone sufficient. John declared that his baptism was with water for the remission of sins, but that one who would come after him would baptise with fire and the Holy Ghost.

THE CHRISTIAN CHURCH DEFINED

When Paul came to Ephesus he found certain disciples and asked if they had received the Holy Ghost. They answered: We have not so much as heard that there be any Holy Ghost. Unto what then were you baptised, he asked, and they replied, unto John's baptism. They were then baptised in the name of the Lord Jesus, and when Paul had laid his hands upon them they received the Holy Ghost.

Those who believed, and subjected themselves to the administration of these simple first ordinances of the Church, became Christians. They had manifested their faith in Christ, in His divinity, His death, and above all, His resurrection from the grave, by being buried in the water of baptism in similitude of His death, and coming up from it with their sins washed away, born to newness of life, as He arose to newness of life with His glorified resurrected body.

Then came the climax, when, by laying on of hands by those in authority, the Holy Ghost was conferred upon the baptised believer. The Holy Ghost, which takes of the things of the Father and manifests them unto man, which bears witness of the Father and the Son, not in a voice audible to our ordinary sense of hearing, but at the same time more potent and convincing than any words the human voice can utter. The Holy Ghost leads us into all truth and is an unfailing source of strength, wisdom and knowledge so long as we permit ourselves to be guided by its unerring counsels. Such a person became a Christian, and an association of such people became a Christian church.

That a church may be brought into existence and endure it must be properly organised, with officers to preside over it and direct the conduct of its affairs; and thus our Lord provided the twelve apostles, whom He chose, and the quorums of the Lesser Priesthood with their helps in government and organisation complete in every detail, conferring upon the men chosen the keys of authority, which belong to the Priesthood, and which authorised them to act in the direction of the affairs of the Church.

That any group of persons may associate themselves together as a worshiping assembly and call themselves a church is conceded, and they are at liberty to choose any name they may desire by which their organisation shall be known. For all the good which such an organisation may accomplish the Lord will give them credit, and they will be rewarded for their efforts to establish faith in the hearts of the people, I believe, far beyond their expectations, for everything that is good and persuadeth men to do good cometh from God. The Latter-day Saints wish all people who are thus striving God-speed.

CALAMITIES THAT FOLLOWED

After the crucifixion of the Redeemer and death of the apostles

whom He had chosen, all of whom suffered violent death because of their faith, with the exception of John the Revelator, many different religious sects came into existence, numbers of them professing Christianity, but teaching doctrines at variance with those taught by the Redeemer and His disciples.

Prior to the crucifixion, our Lord plainly outlined to His disciples that the time was approaching when He would be offered up, when He would leave them, but promised at a future time to return and consummate the work which He had commenced. Upon one occasion, as He sat upon the Mount of Olives, His disciples came to Him and asked when these things should be, and what would be the signs of His coming and of the end of the world.

The Redeemer outlined the conditions which would prevail at the time when He would come in glory, in the clouds of heaven, with such detail and accuracy that one who lives at the present time may read as he runs and know that he lives in the day to which Christ referred. Read the twenty-fourth and twenty-fifth chapters of the Gospel according to St. Matthew, my brethren and sisters, if you desire to know more of the tremendous importance of the dispensation in which you live. Upon this occasion He said to His disciples:

Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

. . . .

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

. . . .

Then shall they deliver you up to be afflicted, . . . and ye shall be hated of all nations for my name's sake.

And most important of all,

This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Prophet Isaiah says:

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

. . . .

The land shall be utterly emptied, and utterly spoiled.

REASON FOR CALAMITIES

Why are these dire calamities decreed? The prophet makes the reason clear, it is because both priest and people have transgressed the law of the Lord, changed the ordinances of His Church and broken the everlasting covenant. Our Lord gave us the key by which we may know the voice of the Good Shepherd when this time of confusion and distress is upon us. When His

disciples asked Him whither they should go or look. He replied: "Wheresoever the body is, thither will the eagles be gathered together," or in other words, wherever the true Church of Christ is, there will the fruits of His Gospel be manifested in the lives of the people.

The Church of Jesus Christ of Latter-day Saints is a Christian church in the fullest sense of the word, the declarations of the so-called Christian churches of the world to the contrary notwithstanding. In its establishment and accomplishments the words of the Redeemer, and the declarations of the prophets who lived before and after Him, are fulfilled. In justification of this declaration permit me to make the following statement, briefly, because a subject of such tremendous importance can only be touched upon in one brief discourse.

THE PROPHET'S FIRST VISION

One hundred and seven years ago, Joseph Smith, at the time in his fifteenth year, lived with his parents at Manchester, in the State of New York. While a great religious revival was being held in the neighbourhood he found himself in doubt as to which of the contending sects he should join, for there was great rivalry among them in their efforts to secure converts.

Profoundly religious, he had never conceived the idea that all were wrong, neither could he believe that all were right; because of the great difference in doctrine and organisation which existed. Familiar with the Scriptures he knew that the Lord had promised wisdom to all who lack it, if they would go to Him in faith; and believing that the question which he was not able to decide would be answered by the Lord, he retired to the woods and engaged in earnest prayer.

While thus occupied a vision was unfolded in which he saw two glorious Personages, whose brightness and glory, he says, defy all description. One of these Personages, pointing to the other, said: "This is My Beloved Son. Hear Him!"

The Person referred to told Joseph that he should join none of the existing churches, that all were wrong, that they drew near Him with their lips, but their hearts were removed far from Him, and they taught for doctrine the commandments of men.

MORONI'S MESSAGE

Nothing of importance occurred in the life of Joseph Smith, except that he was persecuted and ridiculed because he maintained that he had seen this vision, until three years later, when, while engaged in prayer in his bedroom, Joseph says that a light began to appear, which increased in brilliancy until the room was brighter than at noon-day, and a personage appeared at his bedside, clothed in a robe of exquisite whiteness.

This personage said that he was a messenger sent from the presence of God and that his name was Moroni, that the Lord had a great work for Joseph to do, and that his name should be known for both good and evil among all nations; among some it would be held in honour and among others in reproach. He also told him that there was a book deposited, written upon gold plates, containing the history of the ancient inhabitants of this continent, and that it also contained the fulness of the everlasting Gospel, as it was delivered by the Saviour to them, and that there was also deposited the Urim and Thummim, by means of which the characters engraven on the plates could be translated. This was the Book of Mormon, which was later delivered to Joseph Smith, translated by him and first published to the world in 1830.

While engaged in the work of translation, assisted by Oliver Cowdery, Joseph observed the importance which was attached to the ordinance of baptism; and, desiring greater light, he and Oliver went to a secluded spot on the bank of the Susquehanna River, and engaged in prayer. While thus occupied they bear witness that a messenger from heaven descended in a cloud of light, and laying his hands upon their head said:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

This messenger told them that he was John the Baptist, that he acted under instruction from Peter, James and John, that the Aaronic Priesthood, which he had conferred, had not the power to lay on hands for the gift of the Holy Ghost, but that the keys of the Melchizedek Priesthood would be conferred later upon them. This latter Priesthood was conferred upon Joseph and Oliver at a later date under the hands of Peter, James and John, who ordained them to the apostleship and committed to them the keys of the kingdom and of the Dispensation of the Fulness of Times.

It is upon this authority that the Church assumes to speak and act in the name of the Lord.

(TO BE CONTINUED)

THE THINGS OF GOD are not to be shaken even by the boom of man's heaviest artillery; they shall abide in spite of bomb and shell. But the works of human craft shall be shattered—not only material structures, but likewise man's sophistries, erroneous theories, conjectures, philosophy, and such science as is falsely so-called.—J. E. T.

NINETY-SIXTH ANNUAL CONFERENCE

(*Concluded from page 316*)

FINAL INSTRUCTIONS and encouragement were given and the General Authorities and other officers of the Church were sustained at the closing session of the conference on Tuesday afternoon.

The opening discourse was delivered by PRESIDENT RUDGER CLAWSON of the Council of the Twelve. He affirmed that the Church of Jesus Christ of Latter-day Saints is the only Church in the world to-day that preaches the doctrines of the Master in their fulness and purity, and this despite the fact that the Church is called non-Christian.

The speaker referred to the standard works of the Church. He said that the Bible and the Book of Mormon were records of God's hand dealings with His people on the Eastern and Western Continents; and therein are commandments given to the children of Israel that do not apply to God's children to-day. This, however, is not true of the Ten Commandments, which are essentially fundamental in their nature.

When the question is asked of the Latter-day Saints concerning the Book of Mormon: "Is not that your Bible?" the answer should be "No, that is our Book of Mormon; we do not call it a Bible." He read from the Book of Mormon the prophecy to the effect that when the book shall have come forth in the latter days men shall say: "A Bible! A Bible! We have got a Bible." The truths contained in the Scriptures are all eternal and run parallel for the advancement and progress of the work of the Lord.

ELDER GEORGE ALBERT SMITH of the Council of the Twelve said that in this dispensation is found the culmination of all preceding dispensations. Since the advent of the Gospel in this period of time, since the coming forth of the Book of Mormon, there have been more remarkable inventions than at any similar period in the known history of the world. The Spirit of the Lord has been poured out on the minds of inventors and discoverers and great advancement has been made in all phases of life. There is a tendency on the part of the world to accept the gifts and forget the Giver; men are prone to take the credit unto themselves and to ascribe it all to human intelligence.

Saints should teach the goodness of God in all things. Parents should teach their children the Gospel before the age of eight years, so they will understand the fundamental principles prior to baptism. He commended the observance of one night a week as a home evening, and advised parents to exercise the influence of prayer and the Priesthood in the home. Let Latter-day Saints know that the wisdom of man is not sufficient, but the wisdom that God imparts is needed to work out the salvation of the human soul.

There is a great responsibility resting on all Latter-day Saints on occasions of worship affirmed Elder George F. Richards of the Council of the Twelve. The speakers need inspiration, the singers need help from on high, those who utter prayers need divine guidance, for they are speaking for the entire congregation; the responsibility rests upon the congregation to contribute to the spirit of worship. No part of the body can rightly say to another part: "I have no need of thee," neither can any part or member of the Church say to another it is sufficient in and of itself.

God's children are here to learn what the will of the Lord is concerning them and to do it. It is not sufficient alone to pray for the blessings of the Lord, for He has said: "If ye love me, keep my commandments"; thus is known whether a people love the Lord or not. If the Saints would have the Spirit of the Lord they must live for it. They must place all upon the altar for the accomplishment of His purpose, which is the saving of the souls of men.

Each of the following Mission Presidents spoke of the joy of missionary work, the progress of the work of the Lord in the mission field, and bore a fervent testimony: Elder Samuel O. Bennion, Central States Mission; Elder John H. Taylor, Northern States Mission; Elder Brigham S. Young, Northwestern States Mission; Elder Joseph Quinney Jr., Canadian Mission; Elder John G. Allred, North Central States Mission; Elder Kenneth Haymore, acting President Mexican Mission.

Elder Levi Edgar Young of the First Council of Seventy read a translation of a prayer reputed to have been uttered by Christopher Columbus when he discovered America, wherein he dedicated the land to the Lord and His work. He cited the passage in the Book of Mormon foretelling the coming of a discoverer to the Western Hemisphere, and told of the literal fulfilment of the prophecy.

The cure for the evils and ills, the excessive love of pleasure and gross materialism in the world is the Gospel of Jesus Christ, which gives to humankind the idealism of truth from heaven.

President Heber J. Grant delivered the final address urging the Saints to live their religion, to be thrifty, to observe the Word of Wisdom. He concluded by invoking the blessings of the Lord upon the people.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 27, 1926

EDITORIAL

AS TO MEMBERS AND OTHERS

GENERALLY SPEAKING, the religious services of the Church of Jesus Christ of Latter-day Saints are open to members of the Church, whose duty it is to attend, and to all others who come to these gatherings in a spirit of friendly inquiry or investigation. None of our assemblies are exclusive in the sense that non-members of the Church are debarred, except that the appointed meetings of officers who are charged with the executive direction of branch and conference affairs are restricted, in a measure, to those immediately concerned.

It is a fact pleasing to contemplate, that, in practically every branch within these missions, investigators who have not yet come into the Church are regular attendants at our Sunday services as also at the meetings of the several auxiliaries on week-day evenings. Many of these friends of ours take an interested and active part in the Sunday School classes and in the lesson-work of the Relief Society and the Mutual Improvement Associations. We feel that they know, and trust that they will continue to realise, that they are quite as welcome to our gatherings as are the members of record.

Occasionally, however, a tendency on the part of a non-member is noted to propound questions in the classes not directly connected with the subject of the prescribed lesson; and a similar tendency is sometimes exhibited by the enrolled members. Class leaders and presiding officers in general should so conduct the exercises as to avoid departure from the subject of the hour through the interpolation of questions which, though well worthy of consideration, are foreign to the lesson. Extraneous questions of doctrine should be treated in a considerate manner by the missionaries and local officers, in consultation with the inquirers, outside the class. Investigators who attend our meetings are welcome visitors; and it is a very important part of the work of the missionaries to explain to such the doctrines of our Church; and when our visiting friends consider the purpose and character of any particular meeting, their sense of propriety will restrain them from any attempt to arouse discussion of subjects not appropriate to the time and place.

Withal, let it not be forgotten that there is a vital distinction between earnest discussion and mere debate.—J. E. T.

ABOUT SOUTH AFRICA

President Samuel Martin, of Ogden, Utah, landed in Liverpool on May 17th, on his way to South Africa, whither he goes to take charge of the missionary work on that continent. As heretofore, the Mission headquarters will be at "Cumorah", Main Road, Mowbray, C.P.

The newly appointed President was accompanied by Sister Clara A. Ashford Martin and their three sons, Theodore, age 17, James, age 14, and Frank, age 11. After about a two-weeks visit with his venerable father and other relatives President Martin will proceed with his family on the last stage of the long journey from Utah to Cape Province. Sister Martin will be in charge of the Relief Societies and other organisations of women in the South African Mission.

President Martin is an Englishman by birth and spent his years of early manhood as a business man in South Africa, where he is widely known and well remembered. He goes to relieve President J. Wiley Sessions, who, with Sister Sessions in charge of the women's activities, has ably and devotedly presided over that distant Mission for many years. In a recent report to the Liverpool Office President Sessions wrote:

I am pleased to tell you that we are all well; and of course we are happy in the privilege of going home to loved ones and to Zion. I confess, however, that we are having difficulty in keeping happy in the thought of leaving Africa, as this means the giving up of the work in which we have been so earnestly engaged during the past six years. But this is the Lord's work, and we know it; therefore we submit ourselves to whatever the servants of the Lord direct.

President Martin and family may be assured of a happy reception, as is foreshadowed in the following paragraph taken from a letter written by President Sessions under date of April 23rd:

We are delighted over the appointment of President Samuel Martin, and we are sure that he is exactly the man for this Mission at the present time. He knows and loves South Africa; he can handle the problems that are current here; and I know his faith and testimony of the Gospel will enable him to do a splendid work. Members of the Church and his many other friends who have heard of his coming are very pleased; and I am sure that Brother Martin and his family will receive right royal welcome when they arrive. I doubt that any other man could have been appointed with the assurance of receiving a more hearty approval. For myself, I feel very thankful, for I feel that President Martin will be able to accomplish what I have been unable to complete; and I feel sure that the missionary work will grow and develop under his leadership. I am happy to find myself in full accord with the appointment, and I pledge to him my full support and co-operation.

I have just returned from a tour of the Mission, and am thankful to report that affairs are in good order. I have never had a more successful

trip; harmony, love and good fellowship prevail and the future is bright. The missionaries are happy in their work and are faithfully devoting themselves to the service. I have full confidence in them, and doubt not that they will continue to carry on well.

We concur in all the good sentiments, hopes and wishes so feelingly expressed by President Sessions; and we reverently ask for President Martin and his family a rich measure of divine blessing in the great service upon which they are about to enter.—J. E. T.

GOSPEL TEACHINGS*

TITHING

TITHING DEFINED. The requirement as to tithing is one of the laws of God relating to the temporal training of His children and contributing to their spiritual development. This law calls for the giving of one-tenth of that which each individual earns or receives as income. It is an equitable law in that more is not asked of one man than of another. No provision is made for less than a tenth, either in quality or in quantity; a part of one-tenth of one's income is a part tithing. The observance of this law is voluntary and free from all coercion, therefore those who obey it should be actuated by a desire to fulfil the commands of God.

ANCIENT OBSERVANCE. The law of tithing is not a new law. Abraham paid tithes to Melchizedek; Jacob covenanted with the Lord at Bethel that he would give one-tenth of all that the Lord should give him; all Israel believed that God was most pleased when they observed this sacred obligation. After the payment of their tithes they called upon Him for a blessing, saying: "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." God then covenanted with His people thus:

> This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.—Deut. 26:16.

When Christ appeared to the Nephites after His resurrection He gave them the same instructions, promises, and blessings as He had given ancient Israel. See Book of Mormon, 3 Nephi 24: 7-12.

REVEALED TO MODERN ISRAEL. In the early days of the restored Church, an attempt was made to institute the practice of the law of the United Order, but the people were not prepared

*This article is for use in the course of study of the Relief Societies on the second meeting night in June.

to live it, so the law of tithing was given in its place. Four years prior to the reestablishment of this law of tithing Joseph Smith and Oliver Cowdery made a vow before the Lord that if He would bless them, they would yield a tithe of all that they possessed. In the year 1834, the leaders of the Church found themselves in very straightened circumstances; they hardly knew where to turn for help. Joseph says:

On the evening of the 29th of November, I united in prayer with Brother Oliver for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the East, to loan us $430; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz: "That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give unto us, we will give a tenth to be bestowed upon the poor in His Church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands."

[Signed] JOSEPH SMITH, JUN.
OLIVER COWDERY

After making this vow they offered the following prayer:

And now, O Father, as thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with thee; as thou didst even the same night, open the heavens unto him and manifest great mercy and power, and give him promises, wilt thou do so with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among thy Saints here, and thy sanctified when they shall rest. Amen.

The following night, November 30th, Joseph says:

While reflecting on the goodness and mercy of God this evening, a prophecy was put into our hearts, that in a short time the Lord would arrange His providences in a merciful manner and send us assistance to deliver us from debt and bondage.

As unto Jacob of old so was the Lord merciful unto Joseph. At Far West, Missouri, July 8, 1838, Joseph's heart was worked upon and he knelt in prayer, saying: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." Then he received the following commandment:

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion.

. . . .

And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.—Read Doctrine and Covenants, Section 119.

VALUE OF TITHING. Tithing is the Lord's law of revenue for the Church. Those who obey it not only put themselves in harmony with His requirements, through which they receive divine favour and blessing, but they also assist in maintaining the temporal interests of His kingdom. The tithing fund enables the Church to build temples, meeting-houses, suitable offices for the handling of Church business, and Church schools; also to maintain missions, to assist in caring for the poor, etc. Tithing resources are invaluable in the building up of the Church and in spreading the Gospel among the nations. In the revelation given to Joseph pertaining to this law, the Lord said He required tithing "for the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church." The Lord has revealed how tithing shall be cared for and managed; namely, by a Council composed of the First Presidency of the Church, the Twelve Apostles, and the Presiding Bishopric.

BLESSINGS FOLLOWING OBEDIENCE. Great promises are given unto those who are faithful in observing this law. The Lord has said:

Bring ye all the tithes unto the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10.

And further:

Honour the Lord with thy substance, and with the firstfruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3: 9-10.

In modern revelation He says:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.—Doctrine and Covenants 64: 23.

The Lord has promised that He will prosper His saints in the land of Zion, that wisdom and eternal life shall be theirs, that their names shall be placed upon the records of the Church, and that they shall be counted worthy to participate in the blessings of the House of the Lord. Latter-day Saints covenant with the

Lord to do His will, but if they fail to contribute their part in the building of the kingdom they break their faith with Him. It will not profit them to hold on to that which does not belong to them. The Lord says, "Seek not for riches, but for wisdom."

The observance of this law is one of the greatest factors in making consistent, faithful Latter-day Saints, for it requires a vital and increasing faith. The faithful discharge of this duty will contribute to larger soul growth and to the building of character, both of which will be strong in the crisis of temptation. The evil one has no power to overthrow those who are keeping the commandments of God. No one will ever lose his testimony or turn from the path of rectitude if he will keep in the full line of his duty; and part of that duty is that he shall pay his tithes to the Lord. This wonderful promise has been made time and again by prophets, and is well worth serious consideration.

Those who are honest with God and pay their tenth can testify of the blessings that come to them through the fulfilment of this law, and that they receive wisdom, whereby they are able to utilise the remaining nine-tenths.

Every Wage Earner a Tithe Payer. All who earn money come within the law. The law not only pertains to those holding the Priesthood and to parents, but it includes all the members of the Church who are wage earners. All have this privilege and all its promised blessings. As young people receive their money they should tithe it. If they are paid by the month they should tithe it at the end of the month. Our obligations to our Heavenly Father should be met first.

DISCUSSION

1. Give your understanding of the principle of tithing.
2. State what you know as to the observance of the law of the tithe in ancient times.
3. Relate what you can concerning the vow and prayer of Joseph Smith and Oliver Cowdery.
4. When was the law of tithing revealed to Joseph Smith?
5. What is the ethical value of tithing?
6. What is its practical value?
7. When is the proper time to tithe?
8. Being a wage earner, what is your responsibility as to tithing?
9. State some of the blessings promised for the fulfilment of this law.

THE BIRMINGHAM CONFERENCE

A goodly concourse of resident members, friends, investigators and missionaries rejoiced in a conference assemblage at Handsworth, Birmingham, on Sunday, May 16th. In attendance from Mission headquarters were President James E. Talmage,

Sister May Booth Talmage and Elder Seth W. Pixton, together with Conference President Milton England and all of the Traveling Elders of the Birmingham district, former President Charles J. Ford and Sister Elizabeth W. Ford of the Ulster district, and former President Peter J. Clarke of the Welsh district.

The Mutual Improvement Association slogan for 1925-26, "We stand for an individual testimony of the divinity of Jesus Christ", was the theme developed in the Sunday School session. Those taking part were: Winnie Morris, Edna Dobell, Gladys Harper, Philip and Margaret Adams, George Makin, Gladys R. Elms, Leslie Dunn and Muriel Hunter. The Mission President commended those who had arranged and presented the program. He commented on the timeliness of the workings of the Lord, and by analogy demonstrated that the logical order and sequence of the program presented was comparable in a degree to the foreseen order in which the Lord accomplishes His designs. Men prepared for special missions, as Martin Luther, a forerunner of the restoration, have appeared on the great stage of life just at the right time. There was timeliness in the mission of Joseph Smith; all will profit and benefit by accepting and applying the principles of the restored Gospel.

The honourable release of Conference President Milton England and the appointment of Elder J. Forest Wood as his successor was announced by the Mission President in the afternoon meeting. President England expressed heartfelt appreciation for the co-operation extended to him during his labours in the Birmingham district. He admonished everyone to cease from all manner of idleness, to make the best of every opportunity and to further the great purposes of Omnipotence. Elders Gordon B. Affleck, Melvin W. Grant and Robert M. Adams discoursed on the divinity of the Saviour and illustrated the blessedness of an individual testimony concerning His exalted status as one of the Godhead. President J. Forest Wood enlarged on the theme of the morning session, added his solemn conviction regarding the saving power of the Gospel, and pledged himself to the work before him.

Interesting and edifying addresses were made at the evening gathering by President Charles J. Ford on baptism for the living and the dead, and by President Peter J. Clarke on man's relationship to his Maker, and the value of every divine heritage. The Apostle Peter's answer to the Saviour, "Thou art the Christ, the Son of the living God", formed a nucleus for the Mission President's discourse. He pointed out how Peter did not gain his valiant testimony through the medium of "flesh and blood", but that the Father had provided him with it, and that it was a more sure word of testimony than could be afforded by man. This knowledge to Peter was a blessing; but the Scriptures tell also of devils having the realisation of Christ's divinity, though it does not mitigate their condemnation. These are indeed the

last days of which prophets have spoken; all should seek to enter the kingdom ere it is too late.

Musical numbers were rendered in the different meetings by Brothers Charles C. Edwards and Harold Hunter, Sisters Lucy Nightingale, Winnifred Makin and Muriel Hunter, and the Handsworth Branch choir.

Missionary, Relief Society and Union meetings were held between the regular sessions, at which encouraging reports were given and many points suggested and developed that will make for the spread of the Gospel of Jesus Christ.

CLESTON H. RIGBY, Conference Clerk

FROM THE MISSION FIELD

Arrivals and Assignments—The following Missionaries arrived in Liverpool, May 17th, on the C.P.R. steamship *Montcalm*, and have been thus assigned:

For the British Mission—Kenneth A. Nielson, Emmett, Idaho, to the Liverpool Conference.

For the Swiss-German Mission—LaVoy Hildt, Garden City, Utah; Byron H. Kienke, Salt Lake City, Utah; Walter Keith Wilson, Ogden, Utah.

Transfers—President Milton England of the Birmingham Conference has been honorably released from his labours there and transferred to the Norwich Conference where he has relatives. President Charles J. Ford and Sister Elizabeth W. Ford, honourably released from their labours in the Ulster Conference, have been transferred to the Birmingham Conference where they have many relatives. Elder Jay M. Booth has been transferred from the Liverpool to the Welsh Conference, and Elder Ray R. Murdock from the Sheffield to the Scottish Conference.

Releases and Departures——The following Missionaries have been honourably released from their labours in the British Mission to return to their homes in America: Elder Boyd H. Ririe, who has laboured as a Traveling Elder in the Birmingham and Scottish Conferences and as President of the Nottingham Conference; Elder Peter J. Clarke, who has laboured as a Traveling Elder in the Bristol Conference and as President of the Welsh Conference; Elder Lavon E. Darley, who has laboured in the Sheffield and Hull Conferences as a Traveling Elder; Elder John E. Barker, who has laboured as a Traveling Elder in the Leeds and Welsh Conferences. Elders Clarke, Darley and Barker left Liverpool, May 21st, on the C.P.R. vessel *Montcalm*; Elder Ririe departed from Glasgow, Scotland, on the C.P.R. vessel *Montnairn*, May 21st.

Branch Conferences—Of the Burnley Branch, Liverpool Confer-

ence, on May 2nd. Gospel discourses were delivered by President Virgil M. Groo and Elders David W. Eardley, Kendall D. Garff, Harry I. Willmore, Wilford L. Hansen and Jay M. Booth.

Of the Hyde Branch, Manchester Conference, on April 25th. Several phases of Church doctrine were treated in the Sunday School session. The speakers were President Alvarus H. Parry, Elders Kenneth D. Singleton, Allen C. Reynolds and C. Leland Davey.

Of the Middlesbrough Branch, Newcastle Conference, on April 25th. Members of the Sunday School developed the theme "The Life of the Saviour." President James M. Armstrong and Elders J. Earl Stuart and Charles L. Johnson spoke.

Of the Liverpool Branch, Liverpool Conference, on May 9th. A Mother's Day theme was presented by the Sunday School children in the afternoon meeting; Sister May Booth Talmage responded after the tribute to the Mothers. In the evening meeting President James E. Talmage affirmed that it is the duty of every Latter-day Saint to uphold and obey the laws of the land and to sustain the Government fully at times of a national crisis. Conference President Virgil M. Groo and Elders Jesse R. Smith and J. Howard Cook also made addresses.

Of the Plymouth Branch, Bristol Conference, on May 2nd. The fourth and seventh Articles of Faith were treated in program form. President LeRoy E. Peterson and Elders E. Leland Nichols and Howard Judd delivered gospel discourses.

Doings in the Conferences: *Manchester*—A baptismal service was held in Manchester, May 5th; President Alvarus H. Parry administered baptism to three persons, who were confirmed the same day by President Parry and Elder Kenneth D. Singleton. The traveling missionaries met at Manchester, May 8th: good reports were given of the work in all the branches.

Welsh—Four honest souls were added to the Church through the established orders of baptism and the laying on of hands, May 2nd; President Peter J. Clarke administered the water ordinance; the confirmations were administered by President Clarke and Elders Thomas Biggs, Ariel G. Evans and William Paxman.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN